A LETTER

To the Honourable

Collonel OKEY

Member of PARLIAMENT;

And to his Honoured and Worthy Friends

Collonel *Biſcoe*, Colonel *Salmon*, and

Lievetenant Collonel *Allen*.

Communicating to them another Letter written by *T. F.* to a Perſon of Condition; perſwading to a Toleration of Popery.

Servabit cui Servio.

LONDON,

Printed 1659.

10/1 TS

Campbell

A Letter to the Honourable Collonel *Okey*, &c.

Moſt Eſteemed;

GOd having been graciouſly pleaſed to inſpire you with prudence, and enable you with courage, to quell and diſſipate the late Rebellion and its ſeduced rabble; and again through your fidelity to the **Parliament your Generall**, to fruſtrate a no leſs dangerous, becauſe a more ſutil deſign, which fild the hearts of your friends with aſtoniſhment, and your enemies with hopes, that by your aſſerting what an inconſiderable part of a brigade had framed, you would have contributed to new combuſtions and your own and the Nations ruin. But God hath again blown upon the devices of thoſe that bear ill will to our *Sion*; and your conſtancy to the **Parliament**, and acquieſcence in their Reſolves, and your own religious unanimity, hath extinguiſhed the hopes of your enemies, and adminiſter to your friends occaſion of rejoycing.

And now I knowing full well the integrity of your ſelves and many more the renowned and honeſt Officers of our **Army**, I am bold to communicate a Paper which providence brought to my hand to your conſideration; which though it bears a ſpecious Title, hath within it a moſt damnable deſigne, the perſwading to a Tolleration of Popery; this fills me with indignation, and will I hope awaken your jealouſie being Proteſtants, the Paper having been printed and diſperſed about the City.

I ever took it for a ſcandall, which M *Prynn* the Bencher of *Lincols Inne* ſo confidently affirms in his Books, that there are many Jeſuites under Red Coats in **our Army**, and I heartily think he is miſtaken; For I hope you will all, both Officers and Souldiers, ſpeedily take ſome good oc-

caſion, to remonſtrate to the **Parliament**, and the whole World, your deteſtation of the Romiſh Religion, I ſay, that bloody, that perſecuting, that ſenſuall, carnall and politicall Religion.

In mine own Judgment, though I thus rant againſt Popery, I ſtrongly incline to an equall tollerating of all others that profeſs Chriſt come in the fleſh to be Lord and King, and I verily beleeve thoſe ſeduced innocent ſouls the Quakers, have no deſign of miſchief to the State; much leſs thoſe honeſt, faithfull, conſcientious and godly people of the Rebaptized Profeſſion, who have in the late Rebellion all cordially acted for the **Parliament**, to the ſhame of the rigid or rather Royall Presbyterians, who 'twas conceived, wiſhed too well in their hearts to *Booth* and *Maſſy*.

But I ſtay here, and forbear to give you further trouble, only I requeſt you to put a good conſtruction on this my deſign: I never appear'd to the world before in this kind, and poſſibly never will again: Notwithſtanding I ſhall take all opportunity to make it appear that I am

Moſt Eſteemed,

From *London.*

Your faithfull ſervant

A. B.

ΦΙΛΑΝΘΡΩΠΙΑ

Or, A holding forth of Universall immunity in exercise of Christian Religion, expressed in a Letter to a Person of Condition.

Sir,

BY this ensuing discourse, you will see my judgment. It's true, I do it *currente calamo*, in more haste, then the gravity of your question merited; but that is to the manner. I am very positive, even in my most examinate reflections, as to the matter, to assert *liberty of Religion to all Christians*, which therefore I call, as you see in the Title.

I see it much ventilated amongst our wisest modelers of the Oeconomicall part of our purchased liberty in Religion, whether it consist with a conscientious and well regulated Common-wealth, to give restraint in order to any parties professing Christianity? Whence, upon your commands, I take pen and put to paper, dipt in inke, without the too too ordinary contemperature of gall, as the subject requires; Religion, if true, being alwaies to be animated with charity.

I professe in the first place, that as to those whom we call *Papists and Prelatists*, my education has so prevented all forraine tinctures, that I am not capable of any further affection, then what the purity of Christian Religion avoweth and obligeth. And therefore prescribing to my self those narrow, yet sanctified bounds, I presume to offer these motives of liberty, as they relate to all, not seeing, how we can exclude any, by the principles of Christianity and reason.

First, I consider that Religion is a habit or vertue, which hath God for its immediate object, by which we are inclined to perform our *duties* in Divine worship, being a *species* of *justice*, whose formall reason, or essentiall consideration (according to *Logicians* language) consists in rendring to each one valuably as the commutative, or at least proportionably, as the distributive, what is due. Whence to very many of our learned men,

it seems to follow, that *Religion* is not within the virge of humane cognizance, since both parties concern'd (God being above all Laws) are not liable to our Tribunals.

Secondly, Neither doth the restrictive, or rather declarative term *Christian* added to *Religion*, enlarge the bounds of humane cognizance, as to this particular, except some Divine delegation may be produced by an authenticall Instrument, which hitherto I do not hear is pretended to, by our modern rigid Censurers out of holy Scriptures, which only can secure the attempt from high presumption, according to our Principles.

The great Cleark *Erasmus*, though a *Papist* (whom I willingly name in this businesse, not only for the eminency of his learning but for the great esteem our Countrey had of his judgment, as Sir *Thomas More* witnesseth in his *Defence against Dorpius*) surviving till these fires began to kindle, took an easie occasion to shew the barrennesse of holy Writ, as to this particular: and withall with much scorn he recounts a great Pulpit-mans applying S. *Pauls hereticum hominem devita, shun an heretick* to take them off their lives, that is, to put them to death. Thus zeal not regulated, turns to folly: For the Apostle gives not the least hint for it, as the text speaks, and he shews.

Thirdly, Our blessed Lord himself gave his great Commission to the Apostles in this form, *Mat.*28.19. *Go teach all nations*, &c. And the Apostle 2 *Tim.*2.24. as it were commenting upon it, saith: *The Servant of the Lord must not strive, but be gentle to all men, apt to teach, forbearing in meekness, instructing those that are contrary minded, if God peradventure will give them repentance to the acknowledgment of the truth.* Where both texts directs all Christian procedure in Religion to be by *teaching*, not domineering, or lording over Consciences. Whence surely in order to us, who justly pretend highest reverence to holy *Scripture*, this plea will stop all unlawfull invasions, and unjust usurpations of Gods prerogative in punishing for Conscience.

Fourthly,

Fourthly, Upon this Divine and Apoſtolicall ſanction, it is evident, (as our learned men obſerve) that the primitive times, (by which we have alwaies deſired to modelize our forms of Government, as to matter of Religion) did not at all uſe violence to Conſciences. Inſomuch that *Cyprian* Ep. 62. puts the difference betwixt the Synagogue, and the Chriſtian Church in this, that then by a corporeall, now only by a ſpiritual ſword, contumacy is puniſhable. And hence 380 Years after *Chriſt*, *Idacius Clarus a Spaniſh Biſhop*, was ſever'd from Chriſtian communion, for having incited the Magiſtrates againſt *Priſcillian*, though an Arch-heretick. It is alſo obſervable, that the *Arians*, who were indeed Anti-Chriſtian under *Conſtantius*, are known to be the firſt introducers of ſanguinary, and other compulſive Decrees upon Conſciences in order to belief. With all which is conſiſtent, that *if any under colour of Religion ſhall diſturbe the peace, they juſtly looſe this immunity*, as reaſon demonſtrates, and all antiquity confirms. Whence

Ffthly, Peradventure ſome would urge the *Papiſts* juſt forfeiture of theſe ChriſtianRights of religious immunity by their particular demerits in the Gun-powder-treaſon. As to this, Chriſtianity compells me, to vindicate the body of them *from the leaſt guilt in it*; ſince K. *James* himſelf (who was very privy to the intriegues of that State-prodigie) in his Proclamation preſently declared them innocent. And indeed *Ariſtotles*, and much more Chriſtian Schools, would condemn it as a great *Solaciſme*, if they ſhould conclude all of us guilty of every horrid crime, which ſome few Proteſtants, to their perpetuall ignominy, are known to have perpetrated, or upon ſuch too too remote Titles ſhould deprive us of our Chriſtian Rights, and conſcientious Liberties, ſince as each one carries the guilt of his own crime, ſo the puniſhment according to all Law.

Sixthly,

Sixtly, Whereas further may be objected, the cruelty of the modern *Spaniſh inquiſition*, and of the *Prelatick High-Commiſſion*. It is eaſily retorted by them both: why ſhould we embrace, what we diſlike in them? except we will hear from the Prophet, *Videbas furem, & currebas cum eo*: *you ſaw a Thief and did run with him*; that is, to ſteal with him. Shall we erect again pecuniary and coercive Courts of Conſcience, which we pul'd down, as being againſt the nature of Conſcience, which is only ſubject to Gods Court of Juſtice, as we juſtly alleadged, when it related to our own Liberties of Conſcience? As for the *Inquiſition*, we all know, it was introduced to rid the Countrey of *Moors* and *Jewes*, which only by the Fagot could be conſumed: we are not alſo ignorant that it is not introduced as matter of Faith amongſt them, neither is it Univerſally received. *France* abhors all violence in this kind, *Germany*, *Flanders*, *Poland*, and many other parts do not admit it. Muſt *Spain* only, and only in this, direct us? *Gregory Nazianzen* in his fourth Oration, when *Orthodox Chriſtians* had by *Julians* death obtained the worlds Soveraignty (which is our caſe) very piouſly perſwades the Magiſtrates, not to turn the points of their Swords againſt even Infidels, which they had cruelly ſheathed in our hearts. He gives the reaſon, *Oſtendamus quod illos Dæmones doceant, quod rurſum Chriſtus nos erudiat*: Let us ſhew them that the Devil taught them thoſe cruelties, and Chriſt our meekneſs. Hence in Q. *Maries* dayes, the learnedſt Perſon in that Age *Alphonſus à Caſtro*, though a Papiſt, Preacht at *White-Hall* in preſence of K. *Philip* againſt our home ſeverities, as our famous Mr. *Fox* aſſures us: and the late Archbiſhop learned Doctour *Land* after St. *Auguſtine*, did not hold a Gallowes to be a fit Argument for Converſion of miſ-underſtanding Soules, as he perſwaded the King, who was therefore wholly againſt it, as he declared upon all occaſions. And he who was, and is celebrated as the wiſeſt of our Proteſtant Princes, hath in Print diſowned all coercion in this kind, as K. *James* in his *Apology to Chriſtian Princes*. And indeed though by ſuggeſtion of ſome intemperate Spirits, there hath been too too much ſeverity uſed, ſuch as was old *Cecil*, who made Marginal Notes upon *Juliani Geſts* (the Grand Apoſtate and ſubdolous Perſecutor of Chriſtians) as his *Directory* for proceeding in

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matter of Religion againſt Papiſts: yet in all times the moſt eminent and conſcientious perſons of Church and Commonwealth amongſt us, have diſclaimed and bluſhed at our ſevere Laws againſt Religion: which have made us an obloquy to all our Neighbours, even to our Brethren the *Hollanders*, whoſe Chriſtian policy even beyond envy flouriſheth at *Amſterdam*, and other places, with exemplary piety and freedome. And in the combuſtion betwixt the *Arminians* and *Gomariſts* they experienced a happy effect of this univerſal immunity. For even the *Papiſts*, who were very numerous, (and ſurely are ſo here, if we involve all of that judgment, more then is eaſily conceived) aſſured the Magiſtrates, that *their Religion obliged them, to be faithfull to the Superiours*, and that accordingly they would ſtand by them againſt whomſoever. Upon which ground the wiſeſt people in the World the old *Romans* offered to the *Jewes*, though a conquered Nation, their Liberties of Religion; and their own Hiſtorians, to their honour declare, and they had anſwerable effects; as alſo now we ſee in *France*, where our Religion is happily tolerated, with what fidelity the *King of France* ſerveth himſelf in places of chiefeſt truſt in the Wars, of the moſt eminent Profeſſours of our Religion, and in like manner the *King of Pole* and others. Whence we muſt confeſs, that in the judgment of all Parties, *Soul-immunity connaturally infers a conſcientious fidelity*; and therefore it cannot produce leſs effects here of loyalty in all who ſhall by aboliſhment of compulſive Laws as to conſcience find the comfort of the freedome, where gratitude in all ingenious natures freed from bondage, will imprint indelible Characters of duty to be tranſmitted even to poſterity.

Seventhly, It's true that the poſterior *Romans*, the dregs of the old *Heathens*, who like the *Jewes* meaſured all things by the teſt of temporall bleſſings, objected the ill ſucceſs of the Empire, to be from the liberty of Chriſtianity; which moved *Oroſius* by St. *Auguſtines* command to write his Hiſtories, as teſtimonies of Gods bleſſings: And it gave occaſion to St. *Auguſtin* himſelf to enrich the World with his Books *Of the City of God*, upon the ſame deſign, and to ſhew ill ſucceſſes to have come from themſelves. In the ſame manner we know, that ſome ill natur'd and froward Perſons have ſo far envyed their Neighbours freedome

in matter of Conſcience, that, like thoſe old *Heathens*, they would injuriouſly impute our preſent miſeries to this freedome; whereas unqueſtionably the want of univerſall immunity, or rather the violent reſtraint of tender Conſciences, ſtrook the firſt fire of all our combuſtions, as no *Engliſh-man* can be ignorant, who hath been contemporary to them. The beſt remedy will be (ſince as nature teacheth, *contraria contrariis curantur*,) by a contrary application of tenderneſs, which will ſincerely unite all affections; as amongſt the old Philoſophers, who though differing in their Tenets, concerning God and his Worſhip, yet out of their ſeverall Schooles, in mutuall civill offices obliged each other.

Eightly, If we further conſider this buſineſs, as we are *Engliſh-men*, that is, true Patriots, having an eye upon our relations abroad, we cannot but take notice of both our powerfull *Neighbours* intereſſed in it, who though out of preſent exigencies of State they may diſſemble the ſenſe they have of our perſecuting their Religion: yet ſince *William* whom we call *Conquerour* his triumphs, our Countrey hath ſadly experienced in each of them, when not joyned (as now they eaſily may be) their power and readineſs to attaque and invade us, ſometimes as *Principals*, other times as *Auxiliaries* to our damage by Sea and Land upon far leſs pretences, eſpecially when (as is cuſtomary amongſt bordering enemies in military policies) they could *work* fit opportunities, by fomenting, or fomenting our home-diviſions, which a fraternall tenderneſs to each other, in point of Religion, above all other ties, (and more in our Nation, then in any other, as experience ſhews) would effectually prevent, and ſecure us far otherwiſe, then the old *Roman* Wals againſt the *Picts*, or our dancing and daring Bulwarks againſt *Julius Cæſar* and others, which as we know, ſometimes failed us.

Ninthly, Again, If as prudent and provident perſons we look upon the ſequell of this buſineſs, as it relates even to a ſelfneſs, this little world of ours, for theſe laſt hundred years, having experienced almoſt incredible vertiginous revolutions in matter of Religion, prudent ſelf-ſeeking will teach us, to provide for the like viciſſitudes, by leaving *Lenitives* to Poſterity; that in caſe our own Iſſue ſhall differ in opinion, from the future prevailing Doctrines (for among ſo many Sects, none of us can tell,

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which shall at last get and keep the Chair) they may serve as Preservatives of their estates and persons, even in these religious epidamicall diseases.

Tenthly, As concerning our old weather-beaten exception against the *Papists* acknowledgment of a forrain power in spirituals; Besides that it carries the answer to it self, being in *Spirituals*, and therefore as we must confess, not apt to disturbe our externall peace, it is also antiquated by publick consent of all parts, even where the Papall power is most predominant, the actual coexistency of both Swords by daily experience being rendred clear to our senses. We must acknowledg publick truths: As for example even in *Italy*, as in case of *Parma* and *Modina*, though little Princes, they had no difficulty with their Popish Subjects, to maintain their temporall right, against the Popes pretences. *Venice* with high opposition in the Magistrate, and signall allegiance in the Subjects, Eccleasiasticall and Civill, *France*, *Spain*, and *Germany* give daily instances of their security, in their Subjects allegiance, against whatsoever specious Titles. And even at home under *Henry* the 8th. in those too too high contests betwixt him and Pope *Clement*, and under Q. *Elizabeth* after Pope *Pius* his censures, and in 88. it is confest, that none gave greater satisfaction in point of allegiance to our Princes, then the *Papists*. Particular Tenets are like opinions, which touch only speculation, and are circumscribed to the Schools, not allowed as to practice. So that all parties would now deride us, if we would seem to put weight on so stramineous a foundation, against so great a good, in order to the publick, as liberty of Conscience.

Lastly, All which considerations duely weighed, will enforce us to conclude, that they must justly be presumed to be enemies of our Countreys happiness, and of the supream government, who by perswading *enforcement of Conscience*, would endeavour secretly to kindle disaffections to Superiours, in all those whom they desire to be severely handled for Religion, and in all Forreigners who will be concerned in this common cause, which by all Laws (as themselves heretofore, when they were under the lash have pleaded) should be most freee, and in which all men are justly most tender.

You may please to accept this in complyance with the respect

I have to your command: The cauſe is common, and therefore I willingly obey you, *ſoul-liberty being the higheſt intereſt of mankind*, and hath the greateſt influence on the proſperity of our own Nation, and even of each particular perſon. Our bodies and fortunes are ſubject to higher powers upon juſt exigencies, the ſoul only to God; which, if free, we all meet in our moſt affectuous Orizons for the publick concern: and therefore all good Patriots deſire with you not to have it captivated, nor to ſee others contriſtated for want of enjoyment of every ones due right in this their deareſt intereſt, which is alſo the only aime of

Your moſt obliged Servant

T. F.

T. F.

I muſt needs beſtow a Line upon you to tell you, that although your Epiſtle hath prevailed with the Earl of *Pembrook*, ſo far as to move in the *Parliament*-Houſe (as I am) yet informed for a tolleration of Popery; others as wiſe as he do account your beſt Arguments for it ſtramineous and ſalaciouſly Jeſuitical; and ere long if thou doſt not change thy lodging, I ſhall ſend thee a more particular anſwer. Farewell.

From my lodging in *London*, *Sept.* the 28. 1659.

Its no matter for my name,
I am an Engliſh-man.

Si cum Feſu itis, non itis cum Feſuitis.

FINIS.